

2ag. 157.

CHRISTIANITY in Short
O R

The way to be a good
CHRISTIAN.

Recommended

To the use of such as want either time
or capacity for reading longer and
Learneder discourses.

Mat. VII. 13. 14. *Enter ye in at the strait Gate, for wide is the Gate, and broad is the way that leadeth to destruction, and many there be which go in thereat:*

Because strait is the Gate, and narrow is the way which leadeth unto Life, and few there be that find it.

Ver. 21. *Not every one that saith unto me ; Lord , Lord , shall enter into the Kingdom of Heaven : but he that doth the will of my Father which is in Heaven.*

By C. Ellis Author of the
Gentile-sinner.

LONDON, Printed for Tho. Guy,
at the Oxford Armes, on the West
side of the Royal Exchange 1682.

CHARLES W. WILLY in short

The way to be a good

CHRISTIAN

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To the use of such as want either time
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Mat. VII. 13. 14. Enter ye in at the narrow
Gate, for wide is the Gate, and broad is the way
that leadeth to destruction, and many be they so.

But ye which will enter in, ye must strive,
and will ye be able to do so? For ye have
not yet come into the Kingdom of Heaven,
ye shall enter into the Kingdom of Heaven
when ye shall have the will of my Father.

Author of the
Catechism.

Printed for T. G. W. in
the City of London, on the 10th of
the Month of January 1700.



To my Beloved Neigh-
bours, for whose Use
this little Book is writ-
ten.

My Dear Friends,

I Hope some of you need not much
the help this little Book can af-
ford; and indeed it is a shame
either for you or me, that any of
you should need it, except Children.
Yet I fear it is too needful, I pray
God it may prove as useful to many
of you. I have often told you,
that neither an Ignorant, nor a

4.
Carnal, nor a Worldly, nor a For-
mally Religious course of Life can
ever bring you to Heaven. I will
tell it you again, and as you love
your Souls, let me intreat you to be-
lieve me; except you become other
men than some of you, yea than the
most of you yet are, you cannot be
saved. You have God's Word to
read, you may hear Sermons when
you will, you may be instructed
privately when you will, you have
many good Books to instruct you,
you have so much sense as to know
you are a dying, you have under-
standings to consider what's like to
become of you, you have sure, the
wit to know that all things here will
have an end, and that nothing can
concern you so much as the Salva-
tion of your Souls, to all Eternity.
I am confident were you dying, you
would

5
would say so. Can it be any thing
then, but a brutish inconsideration
that keeps you in the state you are
in? Awake, awake, and see here
in short what you have to do. 'Tis
short, that you may not plead you
want time to read and learn it ;
'Tis plain, that you may not plead
'tis above your capacity, 'tis cheap,
it shall cost you nothing but the
pains of reading it for your instru-
ction in the way of Life. You will
in a little room see what it is to be
a Christian. Practice then what
here you read, and then dye in
Peace. But if you slight these ea-
sie helps, and will go on your old
way, I must leave you to God, and
comfort my self in this, that I have
not dealt deceitfully with you. The
good God make us all wise unto Sal-
vation ; Amen.

Consider seriously.

Learn industriously.

Pray devoutly.

Believe firmly.

Repent sincerely.

Love unfeignedly.

Resolve deliberately.

Practice constantly.

Hope Patiently.

Receive Thankfully;

And

Enjoy Eternally.

The



The Entrance into **CHRISTIANITY.**

I Must shortly dye, and after that
I must for ever be either endless-
ly happy, or endlessly miserable.

It concerneth me therefore, above
all things in this short time of my life,
so to prepare for Death, that after
Death, I may be *Eternally happy*.

To this end two things are, altoge-
ther necessary, a sound *Knowledge*,
and a sincere *Practice*.

Two things are needful to be well
known, the *End* which I am to aim at,
and the *Way* which will lead me to
it.

My daily practice must be to walk

in the way, in hopes of attaining the
End.

What both these are, *JESUS CHRIST* hath abundantly taught us in his *Gospel*, which it therefore highly concerneth me diligently to read and learn.

Christ hath instituted two *Sacraments*, the one for our entrance into, the other for our confirmation and strengthening in the way of Life. *Baptism* and the *Supper of the Lord*.

In both these the whole substance of *Christian Religion*, which is the way to happiness, is summarily comprehended and represented.

Christ *JESUS* commanded his *Apostles* to go up and down in the World, and by *Preaching* the *Gospel* to persuade men to be his *Disciples*, and learn of him the way to Life.

He commanded them to admit men into his *Church*, or the Society of his *Disciples* by *Baptism*, or washing them with Water, in the Name of
the

the *Father, Son and Holy Ghost.*

This Ceremony of *Washing* with water, did signifie and assure them, that as many as continued *Christ's* faithful followers, were washed from the guilt of their past sins, and should be daily more and more *Sanctified* and prepared for *Eternal Glory.*

Persons of years to understand, were thus in *Baptism* to give up themselves in an *Holy Bond or Covenant* to *God*, and thus my Parents when I was an *Infant*, did give and dedicate me to *God the Father, Son, and Holy Ghost.*

In this *Baptismal Covenant*, *God the Father* doth give himself to be our reconciled *Father*, and *God the Son Jesus Christ* to be our *Saviour*, and *God the Holy Ghost* to be our *Sanctifier.*

In the same *Covenant*, we do accept of *God the Father, Son and Holy Ghost* to be our *only God*, submitting to him as our *Owner and Governour.*

and chusing him as our *chief good* and *portion*, and heartily consenting to be *caught and ruled*, made *Holy*, and *saved* by him, in a firm *belief* of his word, and humble *Obedience* to his *Lawes*.

We do also promise, and resolve not to follow, nor be led by the *Devil*, the *World*, nor the *Flesh*, but to *match* against, and *resist* all their temptations, and to *persevere* so doing unto our lives end.

Every one that *keepeth* this *Covenant* sincerely is a *good Christian*, and hath the *pardon* of his sins, and *Eternal Life* sealed and assured unto him by God in this *Sacrament of Baptism*.

As I therefore desire to be *Eternally happy*, and would avoid *Everlasting Torments*, it concerneth me to see that I *keep Covenant* with God; which I cannot do, without learning and knowing what I am to *believe* and *do*.

If I have not already learn'd this,
 it is no time now any longer to delay
 it, seeing my Eternal happiness de-
 pends upon it. And I know not how
 soon, no not whether this night, *God*
 may call me out of this world by *death*,
 when if I be either *ignorant* or *wicked*,
 I am *undone Soul and Body* for ever.

The

The Christian Faith.

THERE is a GOD, and but *one* God, the FATHER, SON and HOLY GHOST.

God is an *infinite* and most *glorious* SPIRIT, a most *pure* and *living* substance, without *body*, *parts* or *passions*.

God is *Invisible*, cannot be seen or perceived by sense.

God is *incomprehensible*, cannot be perfectly known by any but himself.

God is *Immortal*, cannot dye; *Impassible*, and cannot suffer.

God is *Immense*, not limited to place, but is every where.

God is *Eternal*, not limited by time, but without beginning or end.

God is *Independent*, not caused or governed by any other.

God

God is *Immutable*, not subject to change, but necessarily what he is, the same for ever.

God is *Almighty*, able to do all things : *Omniscient*, knowing all things ; infinitely *Wise*, in ordering all things.

God is *Infinitely good*, and the Fountain of all goodness, *Holy* and *Just*, and *Merciful*.

God is *self-sufficient*, perfectly *bles-
sed*, and *happy* in *himself* alone, need-
ing nothing, but *Infinite* in all perfecti-
ons.

The *Father* begetting the *Son*, the *Son* begotten of the *Father*, the *Holy Ghost* proceeding from the *Father* and the *Son*, are *Three Persons*, but *one un-compounded, undivided GOD*, *bles-
sed* for ever.

God is the *Maker* or *Creator* of all things, the *Preserver* and *Upholder* of all things.

God is the absolute *Owner* and *Lord* of all things.

God

God is our Sovereign King, Supreme Law-giver, and Righteous Judge.

God is our chief good, and loving Father, and bountiful Benefactor.

All Life, and Power, and Wisdom, come from God, and our final rest, and perfect happiness is in Him alone.

God is a most free Agent, and doth what, and when, and how he will.

In the Beginning, by his Word of his own good pleasure, he made the World, and all things in six dayes, when before there was nothing but Himself.

All that God made was very good.

God by his Providence preserveth, ruleth and ordereth all things, great and small.

There is no goodness in any thing, but what God giveth, nothing can come to pass, but as God permitteth it.

God may justly do what he will with every thing, he can do no wrong
to

to any thing, he ordereth the whole course of the World wisely, and for the best.

God made an innumerable company of *Angels*, or pure Spirits.

A great multitude of these *Angels* continue holy and happy in loving, praising and enjoying God, doing his Commandments, and serving him in such Ministries as he pleaseth to employ them in, for the good of his people.

Many of the *Angels* did sin, and were cast down to Hell, into Everlasting torments. These are *Devils*, under *Beelzebub* the Prince of Devils, the Old Serpent, and Satan.

The Devil is the Spirit that worketh in the children of Disobedience; the Father of Evil-doers, going about like a roaring Lyon, seeking whom he may devour.

God made *Adam* the first man, of the Dust of the Earth, and the first woman *Eve*, of a Rib of *Adam*.

Man hath two parts , a *Body* of *Flesh* and *Bones*, and a *Soul*, which is a *Spirit*.

God made *Man* after his own *Image*, he gave him an *Immortal* soul, endued with *understanding*, a *free will*, and a *power* to do good, and *authority* to rule and use the creatures, for such ends as *God* designed them.

God made not *man* a *Lawless* creature, to live as it should list him, but *God* made him for *himself*, and to serve him in *Holy Love*, and perfect *Obedience*.

Man understood *God's Will*, and that *Will* understood, was the *Law* in his heart, whereby he was to live ; Knowing *God* to be his *Owner* and *Governour*, and *chief good*, he was bound to resign himself to his disposal, submit himself to his command, and to delight himself in him above all.

If *Man* had done thus, he should never have dyed, but have lived for ever happy in the love and enjoyment of God. God

God having placed man in the garden of *Eden*, gave him free leave to eat of all the Trees thereof, only excepting the Tree of the knowledge of good and evil; which upon pain of death, he charged him not to eat of.

But the Devil in a Serpent Tempt-ed *Eve*, and by her he tempted *Adam* to eat thereof, and so sin against God in breaking his command.

By breaking God's Law, they lost their Holiness, and became Mortal under the curse of Death; hearkening to the Devil they fell under his power, loving their own pleasure more than God, they lost their Happiness. Thus they who were made Wise, and Powerful, and Happy, made themselves foolish, and weak, and miserable.

We are all the children of sinful *Adam*, and of unholy Parents are born unholy, ignorant of God, our duty, and our happiness, dead to goodness, forward to evil, easily conquered by the temptations of the Devil, the World,

Worlds and the Flesh; and if left to our selves must perish Everlastingly.

If God had punished *Adam* according to his *sin* with death; He had cut off *Mankind* from the Earth; But he was graciously pleased to shew *mercy*.

God suffered *man* to live for a time upon Earth, but so, as he might be sensible of the great evil he had brought upon himself by breaking God's Commandment.

The creatures are accursed to bring forth for him *vanity* and *trouble*, and *vexation*, *hard labour*, *pains* and *sicknesses* come upon his body, he becomes ashamed of himself, and is filled with terrors of Conscience, and having struggled through many evils and difficulties must at last dye, and return to dust.

Yet God opened unto him a new way to *Eternal* happiness after death; in such a way as to magnifie his *Love* and *Mercy* to *Mankind*, and manifest his hatred of *sin*, and *Zeal* for the keeping

ing of his *Loves*; that he might at once shew *grace* to the *Offender*, and secure the *honour* of his *just government*.

God did graciously promise that a *man* should be born of a *woman*, who should conquer the *Devil*, and deliver *man* from his *Tyranny*, and give such *satisfaction* unto *God's Justice*, that for his sake, all they should be *Eternally happy* that would accept of him for their *Saviour*.

Accordingly, God so loved the world, that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have Everlasting Life.

God the Son took to himself our *human nature*, *Soul* and *Body*, and was made truly *man*, yet ceased not to be truly *God*, but is both *God* and *Man* in one *Person*, *God manifested in the Flesh*.

He was wonderfully made *Man*, by being *Born* without all stain of *sin*, of a pure *Virgin* called *Mary*, who
con-

conceived him by the *Divine* power of the *Holy Ghost*, when she had never known man.

An *Angel* from Heaven revealed his *conception* to the *Blessed Virgin*, and commanded his *name* to be called *Jesus*, because he was to *save* his people from their *sins*.

Being *Born* and *Circumcised* according to the *Law*, he lived many years upon earth in an *humble* and *low* condition, gave us an *example* to imitate in his *Life*, doing the *whole* will of *God*, and conquering all the *temptations* of the *Devil*, and the *World*.

This is that *Messiah* whom many *Prophets* had foretold, the very *CHRIST*, or *anointed* of the *Lord* to be a *Prophet*, a *Priest* and a *King*, and in this *Threefold Office* the *Mediator* of a *New Covenant* between *God* and *Men*.

As a *Prophet* he hath in his *Gospel*, and by his *Apostles* made known unto us all his *Father's* will concerning our *sal-*

saluation, and the way to it.

As a Priest, he was Crucified, and
 dyed under Pontius Pilate, so offering
 himself once for all, a perfect and sig-
 nificant sacrifice for the forgiveness of
 our sins, in consideration whereof,
 God hath granted pardon and Life to
 all true Believers. Being dead, he was buried, and
 went among the dead, and the Third
 day rose again to life, not to dye no
 more, and having sent the Comforter
 in his Blood, he left instructions with
 his Apostles to admit men into it by
 Baptism, and teach them how to keep
 it, and promised them the gift of the
 Holy Ghost. After some dayes, he in their sight
 went up into Heaven, and is glorified
 at God's Right-hand, in Power and
 Majesty. And as King, ruleth and
 protecteth his Church, Reigneth in the
 hearts of his Subjects, subdueth all his
 Enemies, and is our Advocate with the
 Father, rendering our persons and ser-
 vices

vices accepted of him, and prevailing for all good blessings on us.

Shortly after his ascension, on the day of Pentecost, Christ sent the Holy Ghost, the Eternal Spirit of the Father, and the Son, upon the Apostles, to guide them into all saving truth, to enable them to Preach to every Nation in its own Language, to write the Holy Scriptures, and to subvert the throne of the devil, and to bring many souls to God, and wonderful works, and to encourage them to a constant suffering for Christ, even unto death.

The Scriptures of the Old and New Testaments are the very Word of God, which Holy men of God spake, and wrote as they were moved by the Holy Ghost, and they contain all things necessary to Salvation, and are the standing Seal of the King of A R A I E and I J E A I R I G N E T H I S C H U R C H . The Holy Ghost is Christ's Advocate, pleading his cause with men. He is our Sanctifier, enlightening,

open-

opening, softning, changing and renewing our hearts and minds to receive, and grow in knowledge and grace: Making the word effectual for our conviction and conversion, helping us to pray, and stirring us up to goodness, comforting us with a sense of its operations, and strengthening us to withstand temptations, and hold out in a Christian course unto the end.

All those that are regenerated, enlightened and converted by the Holy Ghost are one Holy Church, whereof Christ is the only Head. All that outwardly profess Christianity, and have been baptized, are to be accounted Holy by a visible separation and dedication to God, till they cut themselves off by Schism, or are justly cast out by Excommunication.

Christ's Church is not limited to any Nation or People, but extends to all places, is propagated in all Ages, and containeth all saving truths, and in this sense is Universal or Catholick.

All

All the Sanctified Members of this Mystical Body of Christ, have Fellowship with the Father, and Son, by one Holy Spirit, with Angels in their love, and Ministries, with the glorified Saints in Heaven in their love and prayers, and with one another on Earth, in the same Faith, and Hope, and Love, Word and Sacraments, bound to hold the Unity of the Spirit in the bond of peace.

All these have in consideration of Christ's satisfaction, a full pardon of all past sins given of God, and Sacramentally sealed unto them in Baptism, with an assurance of final justification and Salvation, upon condition of their perseverance in Repentance and Faith.

At death the souls of the faithful rest with God in peace and happiness, and the souls of the wicked go into an endless state of misery.

The bodies of all men shall be raised again after death, and shall be again united to their souls.

All

All men shall after the *Resurrection* appear before the *Judgment Seat* of *Christ*, where the wicked shall be condemned to *Everlasting* torments, but the *Righteous* shall be finally acquitted, and go into *Everlasting Life* and *Joy*, happy in the constant and perfect love of *God*, praising him, delighting in him, amongst all *Blessed Angels* and *Saints* to all *Eternity*.

The heads of the Christian's Duty.

IF any man would be saved, he must first be born again of the *Holy Spirit*, be converted, and become a new creature, *Holy* in *Heart* and *Life*; otherwise he cannot enter in the *Kingdom* of *God*.

B

The

The grace of God hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly and Righteously, and Godly in this present World.

I must not think my self to be my own, so that I may live as I list; but must humbly acknowledge there is a God above me, whose I am, and whom I am bound to serve all the dayes of my Life.

I must take the true God alone for my God, even the Father, Son and Holy Ghost, and worship him as my Maker, Redeemer and Sanctifier.

I must by a daily diligent reading, studying and meditating on his word, and considering of his works labour, get a true knowledge of God, and not content my self in ignorance of him.

I must worship God in Spirit and in Truth, with the heart and soul sincerely.

I must stedfastly believe the whole Word of God, the History for my instruction.

struction, the Precepts for my direction,
the Promises for my encouragement,
the threatenings to affright me from sin,
bewareing of all temptations to unbelief
or a false Faith.

I must live in a patient expectation,
and hope of what God hath promised,
neither despairing of mercy if I repent,
nor presuming of Mercy, if I repent
not.

I must love God as the chief good,
with the highest love, choosing him for
my only portion, delighting in him as
my only comfort, willing to part with
Life it self to enjoy him, and making
light of all things, so I may please
him, loving his Image as far as I see
it in every man, especially in Jesus
Christ my Saviour.

It is my duty to stand in awe of
God's threatenings and judgments, and
to be very cautious and circumspect in
all my wayes, watching over my
thoughts, words and actions, fearing
to offend him in any thing; neither

fearing nor loving any thing else so much, as to venture upon the least sin.

I must intirely trust and confide in God, both in all wants and dangers, whether of Soul or Body; Conscientiously using such means as he alloweth: Praying devoutly unto him for his Blessing, and casting all my care for the success upon him, not doubting of his never failing power and goodness.

I must walk humbly before God, thinking meanly of my self; renouncing all my own worth or merits, acknowledging all that I am, have or hope for to be of his gift, taking patiently and thankfully all his chastisements, and labouring to profit by them, and confessing that he doth all things wisely and well.

I must behave my self uprightly and sincerely, as in his presence; and do all I do as unto him, with a pure heart; avoiding all guile, dissimulation and hypocrisie; not indulging the least

least evil thought, inclination or desire; keeping up high and honourable thoughts of him, and preserving my Conscience tender, and my heart soft and easie to take the impressions of his word and spirit.

I must shun all gross representations of God, or likening him so much as in my thoughts to any creature. I am not to worship him after my own conceit or fancy, but according to the rules he hath given in his word; not with a formal, but a spiritual worship; drawing near unto him in Prayer and praise, and all his Ordinances with my heart and affections.

I must use the sacred name of God with all due reverence, not profaning it by blasphemous, idle or impertinent talk; or by false, common or needless swearing; or by breaking my Holy Vows and Covenants; nor any way giving occasion by my insincere profession of his name unto others, to blaspheme or profane it.

I must honour the Lord in his day, by spending it in his Worship, meditating on, and praising him for his wonderful works of Creation and Redemption. Especially in the Publick Assemblies, bearing my part devoutly in the Prayers of his Church, attending to his word Preached and Read, and Communicating in his Sacraments.

I must not think too highly of my self, nor be proud of any thing I am, have or can do, seeing all is the undeserved gift of God.

I must not humour my passions, but labour to be of a meek, and quiet, and docible Spirit.

I must make use of my reason, in considering what I am, and whence I came, and whither I must go; why I live, and how I must dye, and what shall become of me after death; what I owe to God, and men, and my self, and how I pay it. I must often examine the state of my Soul, and whether I be converted from the state of
sin

sin into the state of grace, and all my thoughts, words and actions, whether they be conformable to the will of God. I should often think of the vanity of this World, and sinful pleasures, the certainty of death, the impartiality of judgment, the glories of Heaven, the terrors of Hell, the comforts of a good Conscience, and what I must do to be saved, with the necessity of a Godly Life.

I must be heartily contented with my present lot and portion; not murmuring or repining at God's dealings, not ambitiously seeking a more high or plentiful condition, not fretting at my wants or sufferings, nor vexing my Soul with Worldly cares, nor envying the more flourishing condition of others, but conclude that best which God chooseth for me.

I must be a good husband of my time, industriously improving it to the good of my self and others; not wasting it unprofitably in idleness & sports

and vanities, but labouring in an honest calling.

I must be chaste and clean in Mind and Body, entertaining no wanton thought or desire, or look, or dress, shunning all lasciviousness and obscene discourse, books, gestures, and enticements to lust and uncleanness.

I must be temperate and moderate in eating, drinking, sleeping, recreations and apparel; not pleasing my Appetite, or wasting my Estate, or losing my time in any of them, but using them only in such a measure as may best preserve my bodily health, to serve my Soul in serving God.

I must love my Neighbour as my self, and do to all men, as I would they should do to me, that is, all the good I can, rendering to every man his due.

Especially I must love, and do good to those that are of the Household of Faith, and love every man the more, by how much I see more of God's image upon him.

Above

Above all, *I* must labour to do good to mens Souls, by teaching, reprov^{ing}, exhorting, comforting and Praying for them; Not hurting, grieving, scandalizing or tempting them to evil, by advice, countenance or example.

Parents must dedicate their children to God, instruct and educate them in the knowledge and fear of God, correct all vice in them, and give them good example, maintaining them, and providing honest callings for them, as they are able.

Children must love, honour, obey, serve, and as there is need relieve their Parents with all thankfulness.

Husbands and Wives must live in an holy, mutual, conjugal love to each other; helping one another in serving God, Educating their Children well, Ruling their Servants, and managing their necessary Affairs; the Wife living in a quiet subjection to her Husband.

Masters must be kind and just to their servants ; instructing them in God's service, as well as in their own ; and servants must obey, and be faithful to their Masters.

All Superiors are to rule in Justice and Holiness, seeking God's Glory, and the publick good ; and all inferiours are to be subject to the higher powers, paying tribute, and obeying their just Lawes for Conscience sake, not resisting, but to taking it Patiently, though they suffer wrongfully.

Ministers must feed and rule, and watch over the Souls of their flocks, and their flocks must freely contribute to their maintenance, honour them in love, and be obedient to them.

I must not take away anothers Life, nor hurt his Body, nor so much as be angry with him without a cause ; but must preserve, as much as in me lyeth, his bodily welfare, even as my own.

I must not *defile* another's *Wife*, not be guilty of *Fornication*, nor so much as look on any woman to lust after her; but do all I can to preserve the chastity of all.

I must not wrong another of any part of his *Estate*, by *theft*, robbery, fraud or deceit of any kind, but must secure his right, as much as my own, pay my debts duely, bargain honestly, and make *restitution* and *amends* for every wrong.

I must not wrong another's good name or credit, by *false-witness*, *slandering*, *false-accusing*, *tale-bearing*, *reproaching*, *back-biting*; but I must vindicate it as far as with truth I can; acknowledging all the good I see in every man, groundlessly suspecting no man. I must not make or speak any lye, but speak the truth plainly.

I must utterly cast off all *selfishness*, and not be tempted by any desire of pleasing my self, to covet any thing that is another mans.

I must love, pray for, and do good
to my enemies; not rendring evil for
evil, or seeking revenge, but forgiv-
ing, as God for Christ his sake hath for-
given me.

I must not wrong another of any
part of his estate, by theft, robbery,
fraud or deceit of any kind, but re-
turne an eye for an eye, as much as my enemy
pay my debt duely, pay him honestly,
and make restitution and amends for

I must not wrong another's good
name or credit, by false-witness, slan-
dering, false-accusing, tale-bearing,
backbiting, backbiting; but I must
reconcile it as far as with truth I can
acknowledge the fault I am in
and grow up in the way of
I must not make or spread any lies, but
speak the word of truth.

I must utterly cast off all hypocrisy,
and not be tempted by any desire
to please my self, or to win any thing
that is another's.

The matter of our Desires and Prayers.

I AM not able *naturally* either to *understand* the mysteries of Faith, or to *do* the Spiritual duties, which I am bound as a Christian, to believe and do. I must not therefore *trust* to my self, but by frequent, fervent and humble Prayer apply my self to God, in the name of Jesus Christ, for the help of his Holy Spirit to quicken my deadness, enlighten my ignorance, and strengthen my weakness.

Of my self I know not *how* to pray, or for *what* to pray; I must therefore learn of Christ, who hath taught me *thus* to Pray,

Our Father, &c.

I must with all *Humility*, as an *undone* sinner, approach unto God, in a true

true sense of *his right* in me, and *dominion* over me, as my *Owner* and *Governour*, and of *his love* to me as my *Father*, so far reconciled unto all men in *Jesus Christ*, that he *pitieth* us, and hath as a *gracious Father*, provided all things needful to make us *happy*, and that he *delighteth* not in *our death*, but would have us *turn* and *live* as his children, happy in our *Father's love* and *providence*.

I must draw near unto him, as a *penitent*, *dutiful* and *loving child*; heartily *sorry* that ever I *offended* him, restlessly *longing* to be *reconciled* unto him; resolutely *willing* to *resign* and *give* my self up unto him, to be *governed* wholly by him; *steadfastly* believing and *trusting* in his *power* to *save* and *bless* me, and his *willingness* to *receive* me for his own *adopted child* in *Jesus Christ*.

Yet I must remember the *greatness* of his *Divine Majesty*, and the *infinite distance* betwixt a *powerful*, wise and

and good God in Heaven, and me a weak, foolish and sinful worm of the Earth; and so come with all humble reverence, falling down at his feet in a devout Adoration of his Majesty, longing to be made more Holy and Heavenly, that I may be capable of a nearer Communion with him.

I must first heartily desire, that all the World may give him the glory due unto his Name; That He may be more perfectly known, and loved, and honoured by men; and that in his Person, his Name, his Attributes, his Word, his Day, his Ordinances, his Ministers, and all his children. That he may be chosen, and Magnified as the supreme good, have the chief place in our hearts and affections, and glorified in the World by our Godly lives.

I must next pray, that the Yoke of sin may be broken off, and we freed from the Tyranny of Satan; that we
may

may joyfully own, and submit to the authority of God. That Christ's Church may flourish and be enlarged on earth, and that the Civil Powers may cherish and protect it; that the Power and malice of it's enemies may be restrained and frustrated; that Christ may rule by his Spirit in our hearts subduing our Corruptions and ruling us in the way of Godliness; that we may earnestly long for, and diligently prepare for, and patiently wait for, and finally enter into God's Kingdome of glory.

I must in the 3 d. place pray, That men may not make the will of the devil, the Customs of the world, or their own inclinations and appetites, but the will of God alone the rule of their lives. That we may all sincerely obey his commands, and submit to his wisdom, and rest in his government. That we may alwaies endeavour after the perfection of duty, and as the Holy Angels of Heaven, rejoyce and delight in an Holy Obedience.

My next petition is, That I may have all things needfull to preserve this life, till I be fitted for a better. That we may have health and Strength to serve God, and other outward good things, as they are expedient; that we may be free from the temptations of riches or poverty, contented with our present portion; and wise to use it piously and Charitably. That God would prosper our honest labours, keep us from immoderate cares and desires, from all idleness and intemperance.

In the next place I pray, that God would grant us soft hearts, and repentance unto life, a perfect hatred of sin, and power to leave it. That He would through Christ forgive all our sins original and actual; and grant us grace in thankfulness to him to forgive all that offend us, and to return good for evil.

Lastly, That God would enable us to watch against, and manfully to resist all temptations, that they may never prevail with us to do evil; that he
would

would frustrate all the malicious designs of the devil, and all our enemies, and protect us by his grace, that we may persevere in obedience to our lives end.

I conclude my Prayers with ascribing unto God the honour of all his works, acknowledging his Dominion and Sovereignty over all, and my self happy in being his Subject; his infinite power, and my self happy in being under his protection; I acknowledge all things to be from him, our total dependance to be upon him, and that the glory of all goodness is due unto him. I desire this may by all the World be acknowledged for evermore; And with all hearty desire, and filial confidence, to all this I say, Amen; So be it.

The

The Sacrament of the Lord's Supper.

CHrist Jesus hath Instituted the night before he was betrayed a solemn Sacrament, and Christian Feast, to be celebrated by Christians, even till his coming again, in remembrance of him.

The outward matter to be received, is *Bread and Wine*, signifying the *Body and Blood of Christ*, as the food and refreshment of our Souls.

The *Bread* is *Blessed-broken*, and given to be received and eaten by us; The *Wine* likewise *Blessed*, poured out and given to be received and drunk by us; to signify that Christ was *Consecrated and Crucified*, his body wounded, his blood shed for our sins, and that he giveth himself *Crucified* to be received
and

and *believed* on as our *Spiritual nourishment and comfort.*

All that *preparedly* receive the *Bread and Wine*, do with it *really* receive *Christ Crucified*; and with *him* the *pardon* of their *sins*, and *Assurance* of *Eternal Life*, sealed a new unto them in this *Sacrament* for the *confirming* of their *Faith*, and *growth* in *Grace*.

We *joyn* in the celebration of this *Feast* to signify, that we though *many*, are yet *Members* of *one Body*, the *Church*, joyned unto one *Head*, *Jesus Christ*, whose *Death* and *Sacrifice* we *unanimously* *commemorate*, with all *thankfulness*; Professing that we all own the same *Lord*, the same *Faith*, the same *Laws*, and are to live in *love*, *peace* and *holiness*, as the *Members* of the *same body*.

He that *Communicateth* in this *Sacrament unworthily*, is accounted by *God*, as *guilty* of the *Body* and *Blood* of *Christ*.

That we may avoid this *guilt*, we must

must *examine* our selves, whether we discern the *Lord's Body*, and *understand* what he *gives* there unto us, and what we there come to do.

○ We are also to *examine*, how we keep our *Baptismal Covenant* of *Repentance*, *Faith* and *New Obedience*, and if we find our selves truly *thankful* for the *Blessing* of our *Redemption*, by *Jesus Christ*.

○ If we find our selves *sincere Christians*, resolving to keep *Covenant* with *God*, we are there to *renew* our *Covenant* most seriously, *praising God* in *Christ* for this *inestimable privilege*, *rejoycing* in his *Salvation*, and so go our way, and sin no more.

Some

*Some Texts of Scripture
often and seriously to
be Read, and thought
on.*

IT is appointed unto men once to dye,
but after this the Judgment. *Heb.*
9. 27.

Goto now, ye that say, to day or
to morrow, we will go into such a Ci-
ty, and continue there a year, and buy
and sell, and get gain; whereas you
know not what shall be on the mor-
row; For what is your Life? it is
even a vapour that appeareth for a lit-
tle time, and then vanisheth away.

Jam. 4. 13, 14.

Behold *now* is the accepted time;
behold now is the day of Salvation.
2 Cor. 6. 2.

To

Today if ye will hear his voice,
harden not your hearts. *Heb. 4. 7.*

Remember now thy Creatour in
the dayes of thy youth. *Ecclesiastes*
12. 1.

We must all appear before the judg-
ment seat of Christ, that every one
may receive the things done in his bo-
dy, according to that he hath done,
whether it be good or bad. *2 Cor.*
5. 10.

Knowing therefore the terror of
the Lord, we perswade men. *2 Cor.*
5. 11.

If you call on the Father, who
without respect of persons judgeth
according to every man's work, pass
the time of your sojourning here in
fear. *1 Pet. 1. 17.*

God will render to every man ac-
cording to his deeds : to them who
by patient continuance in well-doing,
seek for glory, honour and immortali-
ty ; *Eternal Life* : But unto them
that are contentious, and do not obey
the

the truth, but obey unrighteousness, indignation and wrath. *Romans 2. 6.*

7. 8.

Work out your own Salvation with fear and trembling. *Phil. 2. 12.*

Give diligence to make your calling and election sure. *2 Pet. 1. 10.*

The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Act. 28. 27.

Save your selves from this untoward Generation. *Act. 2. 40.*

Repent ye therefore, and be converted, that your sins may be blotted out. *Act. 3. 19.*

Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven. *Matthew 18. 3.*

Except

Except ye repent, ye shall all likewise perish. *Luk. 13. 3, 5.*

Except a man be born again, he cannot see the Kingdom of God. *Joh. 3. 3.*

Follow peace with all men, and holiness, without which no man shall see the Lord. *Heb. 12. 14.*

Neither is there Salvation in any other, [*but Christ :*] for there is none other name under Heaven given among men, whereby we must be saved. *Act. 4. 12.*

He that believeth on him is not condemned, but he that believeth not is condemned already. *Joh. 3. 18.*

There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Rom. 8. 1.*

To be carnally minded is death, but to be spiritually minded is Life and peace. *Ver. 6.* If ye live after the flesh ye shall dye : but if ye by the spirit do mortifie the deeds of the
C Body,

Body, ye shall live. *Ver.* 13.

Now the works of the Flesh are manifest, which are these, Adulteries, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness; Revellings, and such like; — They which do such things shall not inherit the Kingdom of God. *Gal.* 5. 19. &c.

If any man have not the Spirit of Christ, he is none of his. *Romans* 8. 9.

If any man be in Christ he is a new creature. *2 Cor.* 5. 17.

They that are Christ's have Crucified the Flesh, with the affections and lusts. *Gal.* 5.

Love not the world, nor the things that are in the world: For if any man love the world, the love of the Father is not in him.

Whatsoever is born of God, overcometh the world. *1st John.* 5. 4.

Let him that nameth the name of Christ, depart from iniquity. *2 Tim. II. 19.*

By this the children of God are manifest, and the children of the Devil; whosoever doth not Righteousness is not of God, neither he that loveth not his brother; *1 Joh.*

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the lusts thereof. *Rom. 13. 13, 14.*

If any man come to me, and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea and his own life also, he cannot be my Disciple. *Luk. 14. 26.*

If any man will come after me, let him deny himself, and take up his Cross, and follow me. *Matthew 16. 24.*

For what is a man profited, if he shall gain the whole world, and lose his own Soul? Or what shall a man give in Exchange for his Soul? *Ver.* 26.

The Grace of God which bringeth Salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, Righteously and Godly in this present world : Looking for that blessed hope, and the Glorious appearance of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works. *Tit.* 2. 11, 12. &c.

Ye are all the children of the light, and the children of the day : we are not of the night, nor of darkness ; Therefore let us not sleep , as do others ; but let us watch and be sober. *1 Thes.* 5. 5, 6.

How

(47)

How shall we escape, if we neglect
so great Salvation. *Hebrews 2. 3.*

If the Righteous scarcely be saved,
where shall the ungodly, and the fin-
ner appear? *1 Pet. 4. 18.*

C 3

The

The Tryal of a Christi- an's State.

IT highly concerns me to examine and try, whether I be in a *State of Sin*, or in a *State of Grace*: that if I be in the *former*, I may hasten *out* of it, to escape *damnation*; and if in the *later*, I may bless *God* for his *goodness*, and go on to *Salvation*.

Now thus I must try my self.

If I *understand* so much of *G O D*, as that I do really *esteem* and *value Him*, his *grace* and *love* above all the *world*, and am heartily *willing* to take *Him* alone for my *portion*, counting *him enough*, though for *him* I should lose all the *world* besides: If my *care* and *delight* be to do his *Will*, and my chief
rejoy-

rejoycing be in his love, and my heart's desire and longing be to enjoy him more fully in Heaven.

If to this end I apply my self to *Jesus Christ*, trusting in *him* alone for *Eternal Life* in the presence of *God*, and giving my self intirely to be governed by him, willing to obey his *Laws*, whatsoever it shall cost me, though it be with the loss of all worldly advantages, and earthly pleasures, and even *Life* it self; If I can for his sake love enemies, bear wrongs, forbear revenge, mortifie lusts and passions, bridle my appetite, disregard my own will and pleasure, endure shame and reproach, lose wealth, friends and liberty, yea and life too.

If I watch as narrowly over my heart, affections and thoughts, as over my outward actions; and earnestly desire more than any worldly treasure, to be throughly renewed and cleansed by the *Holy Spirit*, from all inward corruptions. If I hate every sin in

my self, and *strive* all I can against it, and am *restless* till I *conquer* it, and troubled at my heart at my own *imperfections*, longing to be freed from them.

If I really *delight*, and find *pleasure* in the *worship* and *service* of God, and do not come *forcedly* and *constrainedly* to it, as rather *willing* to do otherwise if I *durst*, if I find *holiness* and *obedience* *sweet* and *pleasant*, and no *burden* or *wearisomness* to me; If I can, and do heartily *resign* my self to God, not minding what I *naturally* would *have* or *do*, nor what any thing else would *perswade* me to, but meerly what is the *will* of God, and going on cheerfully to do *his will*, pray fervently for his assistance, and cast my self confidently on his *mercy*, through *Jesus Christ* for *Salvation*.

If I find this in my self, my state is comfortable and good.

But

But on the contrary.

If I yet love this world, and mind Earthly things most, and prefer not God, his grace and Heaven, before all earthly joyes and pleasures.

If I dare not trust in Christ alone, nor forsake all for him, nor am willing to obey his Lawes, how hard soever they seem, or what cost or loss soever they put me to.

If my heart and life be not thoroughly changed, but I yet must have my own will, and please my own appetite and senses, and cannot want my own desires, or cross my own inclinations.

If I keep any known sin unmortified, and not cast off, if I do not watch against all temptations, and pray heartily and frequently for grace to conquer all sin.

If I delight not in God's Word, and in all Holy duties, and esteem it not my greatest priviledge to serve him.

If my greatest *care* be not to *please* him, and if *his* command prevail not more with me than all the world besides.

If I cannot *content* my self with him *alone*, nor suffer any the greatest evil for him.

If I have not resolvedly given my *self* up to be wholly at his *disposal*, and to be made in all things conformable to his will.

If the case be thus with me, I am in a state of sin and death, and cannot be saved, till I be converted and made a new man.

The

*The Christian's Confession
of his Faith, with a
full Resignation of him-
self to God, and bind-
ing himself in Cove-
nant with G O D.*

I Believe, Lord help thou my unbe-
lief. I do most freely and heartily
own, and with humble admiration
and reverence, I do adore the great and
dreadful, and incomprehensibly Glorious
Majesty of Heaven and Earth. Most
joyfully do I accept of thee, O Father,
Son and Holy Ghost, for my only God.
Thou, and thou alone art the inexhaus-
tible Fountain of all Being, Life, Pow-
er and Goodness. I acknowledge my
total

total dependance upon thee for my Being, Life, Motion, Understanding, and all things; and it will be my happiness to enjoy thy love and blessing.

Thou O God, art an Infinite, Eternal and Immortal Spirit, and the God and Father of Spirits, who though unseen, art every where present, about me, and within me; by thy infinite power, quickning, upholding, and protecting me; by thine Infinite Wisdom providing for me, ordering and directing me; and by thy goodness blessing me.

To thee, one Glorious God in Three Persons, Blessed for ever, do I freely and wholly give my self, cheerfully dedicating and resigning my Soul and Body, with all the powers and faculties of both, to be wholly disposed of by thee, in the service of thee, O Blessed Trinity in Unity, Eternal Life, Light and Love, Power, Wisdom and Holiness, the Author of my preservation,
Sancti-

Sanctification and Salvation.

Thou in a wonder of condescending love , offerest thy self as a gracious Father, in Jesus Christ to all Believers.

Thou art the *Maker* of me, and all the World ; I *am* nothing, I *have* nothing, I *can do* nothing, I *hope* for nothing but from thy power, wisdom and goodness ; to thee *alone* be the honour and praise of all. I will more study *my self*, and other creatures , that I may learn to *know* , *admire* and *love* thee more. I can be *proud* of nothing, *glory* in nothing but in *thee*, in whom I *live*, and *move*, and have my *being*. I am not my *own*, I and all things are *thine*, and unto *thee* I freely *resign* my self, and all my concerns, to *use* and *dispose* of *me* and *them* as it pleaseth thee. Whatever thou dost with me, thou canst do me no *wrong*, no creature without thee can do me any *good*. 'Tis my *perfection* and *happiness* to *know* and *love* thee, and *delight* in thee ; *Thee alone*

alone I *chuse* for my *portion*, and thou alone shalt ever be *enough* for me.

To thee, as the *Almighty Ruler* of the World, I heartily *submit* my self; accepting *thy Divine Will*, for my *only Law*, by which my *thoughts, words* and *actions* are to be all *governed*. All thy *Lawes* I *consent* to, as most *holy, just* and *good*, and most thankfully acknowledge that nothing can be *better* than to *rest* in *thy will*: I will *study* thy will diligently, *do* it heartily, *cheerfully submit* unto it, be well *contented* with, and joyfully *praise* thee in whatsoever thou *doest*. I will readily *obey* thy *commands*, patiently *bear* thy *chastisements*, and wholly *confide* in thy *blessing* and *protection*.

I confess *Lord*, that I am born a *corrupt* thing, and have added a thousand times more to that *corruption*; I am fallen from that *knowledge, power* and *uprightness*, wherein thou *madest Adam*, and am exceeding *ignorant, weak* and *wicked, averse* from *truth* and
goodness,

goodness, inclined mightily to falshood and evil; all this I sadly feel in my self, it is an heavy burden unto me.

II. *Except I be born again of thy Spirit, be converted by thy word, made a new man, and a real change wrought both in my heart and life, I must remain under thy wrath and curse, Everlastingly wretched. Our misery lying in our fall from thee our Creator, to the creature, and in our desire to please our selves more than thee our God; our due portion is to perish by our own wretched choice, and having chosen to sin with devils, 'tis but just we share with devils in Everlasting torments. Having wilfully broken thy Laws, we cannot hope for impunity from thee, the just Governour of the World, except some satisfaction be made unto thy Justice.*

O the wonder, even *ravishing and astonishing* wonder of thy rich *mercy* !
How should I ever be able to acknowledge thy unspeakable goodness in thy
com-

compassion to sinful men? *Early and freely* didst thou *promise* us a *Redeemer* and a *Saviour*; and I do very *feelingly* own thy *faithfulness* and *truth* in *performing* to the full that gracious *promise*. How do I *admire* and *adore* thy wonderful *wisdom*, in the rare contrivance of our *rescue*, by sending thine own *Eternal*, and *only begotten Son*, to tender himself unto us for a *Saviour*, and make us *new* and *easy* termes of *peace* and *reconciliation*.

Lord, on the bended knees of my Soul I do *accept* thy *mercy*, offering thy self again unto me as a *reconciled Father*, desiring to *love*, *honour* and *obey* thee for ever, and humbly beseeching thee to *own* me amongst thy *adopted children*.

I do humbly *admire*, and joyfully *imbrace* thine infinite *love*, O *blessed JESUS*, who being the great *God blessed for ever*, yet *humbledst* thy self to be *cloathed* in our weak and frail *nature*, to be *born of a woman*, made *un-*
der

der the Law, to live a mean life in a wicked world, to expose thy self to the temptations of Satan, to suffer all indignities from sinners, to shed thy precious blood upon a cursed tree, and lie in a grave, and undergo the condition of the dead for us sinful wretches.

Lord I am fully satisfied by thy *rising again to life the third day, that thou hast overcome the devil and death, and given satisfaction to thy Father's Justice, and finished the great work of our Redemption.* I know thou art now *triumphant in Heaven, invested with all power and glory on the Right-hand of thy Father, our prevailing advocate making intercession for us :* and thee I comfortably expect to be our *Judge at the last day.*

Thou O *Glorious Jesus* hast *Established an Everlasting Covenant of peace, and sealed it with thy blood :* and with all my Soul I praise thee for this thine inestimable love, not doubting

keeping of that *pardon* and *grace*, and *glory* which thou therein hast assured unto us, if I unfeignedly *accept* of thy *mercy*, and *enter* in this Holy Covenant.

O JESUS CHRIST, in all *sincerity* of heart, and with all thankful love and joy I do *accept* of thee my only *Saviour*. I do most humbly *submit* my self to be *taught* by thee, and will make thy *Gospel* my dayly study: I *trust* in thy *merits* only, and give my self to be *governed* by thy *Laws*, and *denying* my self I am ready to take up thy *Cross*, and bid open *War* to all thine *enemies*, and take thy *easy* Yoke and *light* burden upon me.

Lord the unfeigned desire of my Soul is, that thou mayest be *formed* in me, and take full *possession* of me, that I may henceforth live by the *Faith* of thee the *Son of God*. I resolve thy will shall be my will, thy life my pattern, thy Law my Rule. I will set my self to *resist* the *temptations* of the *devil*, *despise* the *vanities* of the *world*,
-anp

and *mortifie* the *carnal desires* of my *flesh*; all *afflictions* shall seem *light* to me, and *death* it self better than *life*, that I may *obey* thee, and *live* with thee.

I *consecrate* my self unto thee, to *dye* daily unto *sin*, to *Crucifie* the *flesh*, to *rise* again unto *Righteousness*, to have my *Conversation* in *Heaven*, my *heart* and *affections* with thee my only *treasure*. My *confidence* is in thy *merits*, my *Prayers* sent to God in thy *name* and *intercession*, my *practice* to be conformable to thy *example*, the *longings* of my *Soul* to be *with* thee for ever.

I will do my *endeavour* that my *thoughts*, *words* and *actions* may be such as thou wilt *approve* of in the day of *Judgment*; I will not *envy* the present *happiness* of the *wicked*, nor be *dis-heartned* by my *suffering*, but *re-ferr* all to thy *Righteous Judgment*; I will *watch* over my *heart* and *life*, and daily *examine* my *Conscience*, and
ke

keep it *tender* and *good*; and labour that the *accuser* may have nothing to lay to my *charge* before thy *Judgment Seat*.

I do heartily *accept* of thee, O *Holy Spirit* of the *Father*, and the *Son*, for my *Sanctifier*, my *Guide* and *Comforter*. I embrace the *Holy Scriptures*, given by thy *inspiration*, as the infallible *truth* of *God*; I own the *Ministry* as thine *Ordinance*, and every good *motion* of my heart, as thy *work*. To thee, O *Holy Spirit*, do I give up my self in a constant attendance on the *Word* and *Ordinances*, and *secret* workings, longing to be *quickned*, *enlightned*, *renewed* and *cleansed*, *strengthened* against all temptations, carried on towards *perfection*, confirmed in the hopes of *Eternal Life*, and sealed unto the day of *Redemption*.

I look upon my self as a *member* of the common *body* of all *Christians*, and own thee, O *Blessed Jesus*, the only *head* of this thy *Body* the *Church*. I
acknow-

acknowledge it my *Eternal Interest* and *Duty* in the *Holy Communion* of all *Believers* to *Worship thee*, O *Glorious God*, in the *Assemblies* of thy *Saints*. I look upon all *Christians*, and my self amongst them, as men *separated* from the *wicked world*, *enlivened* by one *Spirit*, *professing* one *Faith* of the *Holy Trinity*, all *Covenanted* together with *God* in one *Baptism*, bound to hold the *unity* of the *Spirit* in the *bond* of *peace*, loving *God* above all, and *each other* as *our selves*, with a *fellow feeling* of one another's *sufferings*, a *free Communicating* to one another's *necessities*, *Temporal* and *Spiritual*, and a *mutual rejoycing* in one another's *happiness*.

Continuing in this *Holy Society*, whereinto I have been graciously called by thy *Word* and *Holy Spirit*, I will endeavour to *solace* and *comfort* my self in a joyful sense of the blessed *priviledges* thou therein affordest us : Especially in the *pardon* of my *sins* by
thy

thy *free mercy*, through the *merits* of *Christ* my Saviour, and *Sanctification* of thy *Holy Spirit*, tendered unto me in the *Ministry* of thy word, and sealed in the *Sacraments* : I should deserve a thousand *Hells*, should I go on any longer in *sin*, under so much *mercy*. I resolve therefore to attend on the *Ministry* of *reconciliation* all the daies of my life, and to strive against all *sin* for ever.

To this end my *death* shall be much in my *thoughts*, and my *life* a continual *preparation* for it. I will look upon every day as if it were my *last*, and every day renew my *Covenant* ; So shall I be ready with joy when thou callest, *O Lord*, to bid farewel to all below, and come to thee. I doubt not but my *body* shall at the last day be raised again a *glorious body*, no longer a *burden* or *temptation* to my *Soul*. I will no longer waſt my time in *immoderate* caring for it, feeding, adorning and pampering of that which muſt
short-

shortly be loathsome rottenness, Stench and Worms meat, which now loads and tempts my Soul to sin, and hinders its Ascentions towards God ; but I will mortifie it, and keep it low, that thou mayest exalt it to glory.

O thy wonderful goodness who hast provided for us poor sinners, a *Life Everlasting*, who deserve not one single moment of *this Life*. Lord, grant me grace to be pure as thou art pure, that I may see thee, and rejoyce in thee for ever, in thy *Heavenly Kingdom*. O when shall I come and appear before God ? Lord, it is certain that a worldly, carnal heart, unconverted, unrenewed, is not capable of taking any pleasure or delight in thee, nor can it find any happiness in *Heaven* it self, nor any relish in those *Heavenly* pleasures, which are at thy *Right-hand* for evermore. Cleanse me O Lord, and renew me daily by thy Spirit, then shall I cheerfully bid adieu to a vain world, empty pleasures, frail life, and a c^{orrupt} self

self, and feed only on the hopes of Eter-
*nal Life, and enjoying, loving, prai-
 sing thee my God, my All for ever-
 more; This O Lord thou hast promised
 in thy word, this thou hast assured us
 of, and sealed unto us in the blood of
 thy Son; This thou confirmest unto all
 the Sanctified Members of thy Church
 by thy Holy Spirit. To all this I here
 most heartily say; Amen.*

*Come Lord Jesus, come quickly.
 in Amen.*

FINIS.

